

12 9 26

# AN EPISTLE SENT TO DIVERS

pistres in England, prouing  
the Pope to bee the Beast in the  
3. of the Reuelations, and to  
be the man exalted in the

*Temple of God, as  
God. Thess. 2. 2.*

Whereby the true Church of  
God, and the good professi-  
on of the Gospell, is know-  
en from the euill.

ay hereby haue beene conuerted  
of late. by F.K.

*Uigence to make thy election sure.*

. I.  
*in eternall life, whereunto thou art called.*  
6.

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by Henry Marshall

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TSO M J H A B O T A

*[Faint handwritten text at the bottom of the page]*

großbritannien und Irland

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

John C. ...

The first of these is the fact that the  
 Government has been unable to secure  
 the necessary funds to carry out its  
 policy of non-interference. This is  
 due to the fact that the Government  
 has been unable to secure the necessary  
 funds to carry out its policy of non-  
 interference. This is due to the fact  
 that the Government has been unable  
 to secure the necessary funds to carry  
 out its policy of non-interference.

TO THE MOST  
Reuerend father in God,  
Iohn, bishop of London, long

health and felicity in  
Iesus Christ.

**B**Eing stirred vp, (most  
Reuerende father in  
God) with the sweete  
exhortation of Paul,  
who sayth, in spirituall thinges I  
would not haue you ignoraunt, but  
couet spirituall giftes, and most  
chiefely for to prophesie, which doth  
edefie, exhort and cōfort: I thought  
it good, seeing the church of God to be  
sed with stormes, through the depe-  
nes of

## T 2 0 The epistle O T

nes of Sathan, who roreth like a de-  
 uouring Lion, and worketh the  
 spirit of error in mens harts. & so  
 with taxes among the wheat of the  
 Lord, to laboure in the vineyard  
 of spirituall vnderstanding, by the  
 goodnes of the vnspotted Lambe,  
 who openeth the booke with the se-  
 uen seales, wherein the whole state  
 of his Church is reuealed, in what  
 case it shall stand, from his assen-  
 tion, till his comming in glory.  
 Touching which Reuelations, with  
 all the misteries of the Scripture, I  
 hauing written a booke at large,  
 called the golden closet, and Key  
 that vnlocketh heauenly misteryes,  
and



## dedicatorie.

and another called the glorious gar-  
land of mans glorification, though be  
it good, in the meane time, hauing  
sent this epistle and others to diuers  
Papists in England (touching whom  
a good worke by the grace of God  
is wrought) to dedicate this same  
vnder your protection, hoppyng  
that as it hath done good to others  
by writing, so by Print it may doe  
much more, if it shall please you of  
your good fauoure and Heauenly  
giftes, wherewith you are knowen  
to bee fruitfull among men, to the  
glory of God, and consolation of  
Soules, and to the reward of your  
Heauenly calling in Iesus Christ:  
to accepte

## The epistle

to accept it. Thus I doe cōmend your  
Lorship in my daily prayers to the  
kee ping of the Almighty.

Your Lordships most  
humble to command

Francis Keta.



An exposition who is the  
Beast in the 13. of the  
Reuel.

*Iesus speede vs, leade vs,  
and feede vs. &c.*



I desired to the  
fineth of the Gos-  
pell: When I con-  
sidered how great  
a wishe *Paul* doth  
intimate toward  
hym selfe, as to bee

Anathemy touch-  
ing his body, in respect to winne his bre-  
thren: I am, or else I ought to bee, so  
much thereby stirred ypon the ten-  
dernes of loue, as to offer some portion  
to you and others, of that good gift, and  
talent, which the Lord hath giuen me:  
If by the grace of God, it may please you  
to accept it sincerely and meekely, that  
by that meanes the spirite of adoption

A.

standing

## A dehortation

*Heb. 4.*

*Philp. 2.*

*Pet. 2.*

standing at the doore of your heart, may  
 enter into your inward man, and worke  
 more redely, that sweete motion in you  
 as not to harden your heart, when thou  
 you heare the voice of Gods holy truth.  
 I write not to molest your conscience and  
 minde, but to walke with you in the way  
 of perswasion, trusting by the powre of  
 Gods word (which is sharper then a two  
 edged sword, and parteth the bone from  
 the marrow, & the spirit from the soule  
 to perswade you; by the intercession of  
 hym, (beyng a true mediator for euer  
 who sitteth in heauen, on the right hand  
 of the Father, before whom we must ap  
 peare in iudgement to make an accompt  
 at the great and feareful day of the Lord  
 that you will be so much contented, by  
 the will of God, as to deliberate with be  
 ter aduise ment, touching that sentēce  
 of *S. Paul*, who sayth, worke out thy sa  
 uation with feare and trembling. And  
 also touching the sentēce of *Peter*, which  
 sayth: Use all diligence to make thy el

etio

## from Papistry.

tion sure. Wherein we are sufficiently  
counselled, how much it standeth euery  
man in had, to looke to the sauing health  
of his soule, which is so sweete and preci-  
ous; considering that there is a way to  
saluation, and a way to perdition. There-  
fore we ought deeply to consider of that  
sentence of *Paul*, which sayth, that if a  
man strue for a maistry, hee is not crow-  
ned, except hee strue lawefully. For  
which cause I am moued in the tender  
kindnes, which my soule beareth toward  
all soules, to desire you, in the springling  
of Christ his blood, that you will looke  
so carefully into your selfe, as that you  
may bee sure (by grace) so to strue and  
ron, as that you may win the crowne of  
eternall life. For *S. Paul* willeth vs to  
bee most vigilant; when hee sayth, you  
that seeme to stand take heede you fall  
not. So that let not presumption or stif-  
nes stop your eares from the truth, and  
cary you away to vnknown ceremonies,  
but first proceede with sincerity of heart

*Timoth. 2. 2.*

*Cor. I. 10.*

A ij.

and

A dehortation

NOTE

This volume  
tight binding and  
effort has been  
duce the centres  
result in

Heb. 4.

Philp

Ps. 1

from Papistry.

me has a very  
g and while every  
zen made to repro-  
tres, force would  
in damage

## A dehortation

standing at the doore of your heart, may enter into your inward man, and worke more redely, that sweete motion in you, as not to harden your heart, when the you heare the voice of Gods holy truth. I write not to molest your conscience and minde, but to walke with you in the way of perswasion, trusting by the powre of Gods word (which is sharper then a two edged sword, and parteth the bone from the marrow, & the spirit from the soule) to perswade you, by the intercession of Iesum, (beyng a true mediator for euill doers) who sitteth in heauen, on the right hand of the Father, before whom we must all appeare in iudgement to make an accompt at the great and feareful day of the Lords. That you will be so much contented, to do the will of God, as to deliberate with beneuolent aduisement, touching that sentence of S. Paul, who sayth, worke out thy salvation with feare and trembling. And also touching the sentēce of Peter, which sayth: Use all diligence to make thy calling

*Heb. 4.*

*Philip. 2.*

*Pet. 2.*

Etiam



## from Papiſtry.

et, miſſion ſure. Wherein we are ſufficiently  
woulde counſelled, how much it ſtandeth euery  
in you man in hād, to looke to the ſauing health  
n the of his ſoule, which is ſo ſweete and preci-  
truth ouſe; conſidering that there is a way to  
nce an ſaluation, and a way to perdition. There-  
he wa fore we ought deeply to conſider of that  
owte ſentence of *Paul*, which ſayth, that if a  
n a woman ſtrive for a manſtry, hee is not crow-  
e fromed, except hee ſtrive lawefully. For  
ſoul which cauſe I am moued in the tender  
ſſion kindnes, which my ſoule beareth toward  
r euery ſoules, to deſire you, in the ſpringling  
at ha of Chriſt his blood, that you will looke  
uſt alſo carefully into your ſelfe, as that you  
comp may bee ſure (by grace) ſo to ſtrive and  
e London, as that you may win the crowne of  
eds, eternall life. For *S. Paul* willeth vs to  
th be bee moſt vigilant, when hee ſayth, you  
ntent that ſeeme to ſtand take heede you fall  
hy ſo not. So that let not preſumption or ſtiſ-  
. As he ſtop your eares from the truth, and  
whic carry you away to vnknown ceremonies,  
hy el but firſt proceede with ſincerity of heart

*Timoth. 2. 2.*

*Cor. I. 10.*

## A dehottation

*James. I.*

and pure prayers offred vpto god, intreating him to geue you his wisdom, according to *S. James*, If any mā lacke wisdom let him aske it of God, and he geueth it: ask in fayth & wauer not &c. And he with this order, in heart examine your selfe, for God knoweth the secrete motions of all mens heartes, and then ponder what I write to you, and I am persuaded in my fayth, that you shall presently feele the spirite of adoption to moue your spirite, and to leade you into all truth; alwayes prouidyng, in the examining of your owne conscience, agaynst the flesh, the world, and the deuill, which strue agaynst man, to hold hym backe in the dungeon of darkenes, very by contrary resistance of minde, through the spirite of error, which is busy in all mens thoughtes. Whereupon it standeth con- you and all vs the more in hand, to looke to the foundation of our Salvation, lest that wee buyld vpon a straunge foundation, or else doe buyld timber and strawe med  
vpon

*Cor. I. 3.*

## from Papistry.

strengthen the foundation which the Apostles  
 have layde, and so vndiscretly run, with  
 wife-*Nadab* and *Abihu*, bringing straunge fire  
 before the Lord, and so be in daunger of  
 And the Lordes consuming fire. Wherefore  
 you et me persuaue with you, to vse no other  
 moti- one, then the golden rodde of the Gos-  
 ponnell to measure your religion with all,  
 perfect that you leaning to much to traditi-  
 pre- ons, doe decline from the measure of the  
 on to Gospell, when as God sayd streightly to  
 into *Moses*, (building the tabernacle) see *Heb. 8.*  
 ex- hat thou doest all thinges according to  
 e, as the pattern which was geuen thee, And  
 e therefore, Christian wisdomedoth moue  
 holders in the feare of the Lord, to follow the  
 enes, very patern of the Gospell, if wee minde  
 ough to walke as children of the day, profes-  
 in alling the good and true profession. In  
 ndeth consideration whereof, I hope that you  
 ookewill accept this my wryting as a sweete  
 , lest motion, with examining the deepenes  
 unda thereof to your consolation, in a confir-  
 rawned verity of a better profession then as  
 vpon

## A dehortation

yet you holde. And now to proceede with  
the grounde of the matter. Whereas our  
heavenly Sauiour and high Melchizedech,  
being ascended vp to heauen, did  
vpon his aboundant loue shew vnto Iohn  
how much he did tender his church, his  
beloued congregation, when as by the  
mystery of reuelation, he did signifie her  
and by whome his church and temple  
should be from time to time, euen to the  
worldes end, afflicted and troden downe.  
It is then that we consider how all things  
are written for our learning (according  
to Saint *Paule*) and that eyther by his  
story, precept, doctrine, figure, parable  
or mystery. So that we ought to be careful  
wise, and vigilant in vnderstanding all  
reuelations. For Saint *Iohn* sayth, blessed  
happy is he that keepeth the wordes of  
this prophesie. For which cause, I com-  
now to the marke, to shew by euident  
scripture (by the holy will of God) what  
is that great Beast in the 13. of the Reue-  
lation, and who is that sinfull man that

Rev. 1.

Rev. 13.

## from Papistry:

ceedeth in the temple of God, as God accor-  
reasing to the *Thess. Epist. 2. Cap. 2.* and  
Melch which Citty is the whoare of *Babylon*  
uen, with whome the nations of the earth  
into I have committed spirituall fornication,  
rch, according to the 18. of the Revelation.  
by into the confirmation whereof that the  
ife her truth may bee truly extracted, I wythe  
tem that all mens hearts were opened: Fyrst  
en to by prayer, and then to consider the deepe-  
downes of these reasons which ensue. Of  
all this the which, first and principally, I thus de-  
record are and proue by introduction, that  
by his *Turke* is not that Beast nor sinfull mā,  
rable for the *Turke* hath bene an enemy,  
care from his first vprising, manifested to  
ding all Christians, whereby it appeareth  
th, displaynely, that hee is not the sinfull man  
order exalted in the Temple of God. For S.  
I *Paul* sayth that the sinfull man must bee  
euid opened at his time, who cometh by the  
delusion of *Sathan*: But the *Turke* hath  
Rem bene alwayes an open aduersary, & ther-  
that more can not bee sayd to be opened. For

*Thess. 2.*

*Rev. 18.*

*The Turke.*

*Thess. 2.*

## A dehortation

what feuer is manifest, can not be say  
to be opened; but he which is a close, pri  
uy, secret & coulored aduersary is say  
to be opened, so that the *Turke* is not the  
finfull man, and Beast named in the  
of the Revel. but hee is the very imitator  
of *Antiochus*, who did alwayes shew  
hym selfe an open tyrant to the Israe  
lites. Next to this, *Presbiter John* of the  
South of *Affrica*, can no way bee say  
to bee the Beast in the 13. of the Revela  
tion, or exalted man in the Temple, for  
as he doth dwel beyond the middle Sea  
so he hath little or no conference in reli  
gion with other kingdomes, but is kno  
wen to meddle little with *Europe* or *Asia*  
and besides the state of his Kingdom  
such, that neither *Asia*, *Europe*, nor *India*, do much acquainte them selues  
the doinges of *Presbiter John*, who hat  
no such state, nor no such: Citty  
whom the Nations of the Earth have  
committed spirituall fornication, accord  
ing to the 18. of the Revelatiō. Also the

*Presbiter  
John*

Bea

## from Papiſtry.

be ſay Beſt and ſinfull man, or Whoore of Ba-  
 ſe, pr bilons can not bee applied to great *Cham* Great  
 is ſay and his Cittyes in the North Eaſt of In- *Cham.*  
 not th *da*, for hee was neuer knowne to paſſe  
 the, beyōd his Mountaines, neither any way  
 nitate that the ſucceſſion of the Monarchy of  
 ſhey *Babylon* did diſcend into his Cōutrey, or  
 e Iſrae *Preſbyter Johns* Countrey of the South:  
 of th and therefore neither of them can bee a-  
 re ſay ny way accounted the Beſt in the 13. of  
 Reuel the Reuelation, and ſinfull man exal- *Ren. 13.*  
 ble, ſu ted in the Temple of God as God, or any  
 e Se of their Cittyes to be the Whoore of Ba- *Theſſ. 2. 2.*  
 in rel bilon in the 18. of the Reuelation. Next, *Ren. 18.*  
 ſk kn it can not bee the *Emperours*, for they *Emperours*  
 r *Aſſ* were alſo open perſecutors of the truth,  
 ſome and therefore being manifeſt aduerſaries,  
 or *El* could not be ſaid (according to *S. Paul*) to *Theſſ. 2. 2.*  
 lueſt bee opened. Neither is it the high King  
 o ha of *Persia*, or any temporall King of the  
 cawt Earth. For Chriſt to diſcide this whole  
 Ha controuerſy, and to make the truth here-  
 acco of to bee knowne to his congregation,  
 ſo th doth manifeſt to *Iohn* by Reuelation, that  
 Be C. hee

## A dehortation

*Rev. 9.*

*Rev. 8.*

*Thess. 2. 2.*

*Thess. 2. 2.*

See is a Starre fallen to the Earth, that hath the Keyes of the bottomles pit, according to the. 9. of the Reuelation, and that he burneth like a blasing lampe, and not like a pure candell to bee sette vpon a Candellsticke, according to the. 8. of the Reuelation. &c. Whereby it being euident, by all the places of the Scriptures, that a Starre doth represent a prelate and spirituall pastoure of the Church, as in *Daniel. 12.* and Reuelations. 1. And this being apparent, that there is no Prelate in the World, that doth so much exalt hym selfe as the *Pope* doth; therefore by true consequence I affirme the *Pope* to be this Beast in the. 13. of the Reuelations, the sinfull man in the *Thess.* and his seate and Citty the whoore of *Babylon* in the. 18. of the Reuelations, with whom all nations haue committed spirituall fornication. And now that the mystery of the Reuelations and the prophesie of *Paul*, doe agree with the beginning, proceeding, opening, and darkening



## from Papistry.

ning of the *Popes* auctority, and his seat:  
and also that his Citty by succession and  
inheritance triumphant is the onely  
heyre of the first *Babylon*, intoying the  
fourth Monarchy, whereupon, the be-  
ginning, proceeding, opening, and dar-  
kening, of the seat of the *Pope*, aunsw-  
ring to the pouring out of the vialles, and  
to the measuring of the Temple (by *Iohn*)  
with his golden rodde, doe evidently  
to any spirituall minde, shew it selfe to  
bee a case most playne, that the *Pope* is  
the foresayd Beast: and further to pro-  
ceede effectually to proue this matter,  
that you may bee rooted in the truth, you  
shall vnderstand, that first after the as-  
cension of Christ into Heauen, that then  
his Church proceeded pure, his word sin-  
cerely preached, by his Apostles, and so  
proceeded vnder the coloure of a white  
Horse, according to the opening of the  
first scale. After their time it proceeded  
in the coloure of a red Horse, represen-  
ting bloody persecutions, as in the Em-  
ning

*Rev. 18.*

*Rev. 11.*

*Rev. 6.*

*Rev. 6.*

*Ca.*

*persecutio*

## A dehortation

*Rev. 11.*

*perours* dayes, as in the second scale opening. And after the diuision of time it proceeded in the coloure of a blacke Horse, being contrary to the first white Horse, which was pure religion, for then did arise the ceremonies of the *Romish* Church, and the exaltation of the Pope and his seate. Whereupon, his vprising being in the five hundred yeare after Christ, is answering rightly to the third scale opening of the blacke Horse. &c. And to the mystery of *Iohn* measuring the Temple, where he is commaunded to call out the quire or outward court, which by computation commeth to foure hundred cubites, which represent yeares meaning thereby, that whereas the *Gentiles* and vnbeleeuing *Emperours* haue persecuted the Church openly for foure hundred yeares after Christ, that he should not measure that, because it is manifest, but measure the Temple and the Aulter, and them that worshipping therein, meaning that secrete treading down

## from Papistry.

le open downe of the Temple and truth of Gods  
 time is word, that as the measure of the Temple  
 blacke and Altar doth containe a thousand  
 white two hundred and threescore Cubites,  
 or then (which represent yeares) that so long  
*Romish* shall the *Pope* (being the foresayd Beast  
 the *Pope* and sinfull man, evidently shewed and  
 arising proued) tread downe the verity of Gods  
 e after truth, which number of yeares doth  
 e thing pricke fast to his ende. And therefore  
 . &c. seing that the introduction of the seates  
 ng the of Kingdomes, the euent of the cause, and  
 to call the mistery of the Reuelations, doth shew  
 which the *Pope* to bee that Beast in the. 13. of  
 e hundred the Reuelations, and doth shew his seate *Thess. 2. 2.*  
 eares to bee of great antiquity, and his conti- *Ren 11.*  
 e Gen- nuance to bee till Christ come in the  
 hau- Cloudes: it is then an heauy and wret-  
 fow- ched bragge, to boast of his antiquity, or  
 at he to cleaue to his traditions. For the Re-  
 se its uelations doe shewe clearely, that hee, *Ren. 16.*  
 le an and his, began with a noisome botch, pro- *1. Viall.*  
 hipp- ceeded with bloud, and heate of fire, and *2. Viall.*  
 eadin- enuy, and hath nowe his seate darkened *3. Viall.*  
 low- *C3.* by *4. Viall.*

## A dehortation

5. Viall.

6. Viall.

Rev. 16.

7. Viall.

Rev. 14.

Rev. 11.

by the fift Viall, and shall when the  
cometh of the sixt Viall, shew with what  
spirite they are sanctified, in that the gra  
uncleane spirites like frogges shall p<sup>ro</sup>ce  
ceede out of the mouth of the Beast, the  
Dragon, and false Prophet, to gather the  
Kinges of the Earth to battayle agaynst  
the great day of the lord, which is sm<sup>oke</sup>  
fire, and brimstone, euen the spirites  
error, enuy, and hypocrisy : and acc<sup>ord</sup>  
ding to the seauēth Viall, their end sh<sup>all</sup>  
be with fire, hailstone, and brimstone  
that the brag of their antiquity, the gra  
ginning, proceeding, and ending, is ve<sup>ry</sup>  
lamentable. For the Angell sayth, t<sup>he</sup>  
whosoever take the marke of the Be<sup>ast</sup>  
and will not come away frō that wh<sup>o</sup>  
of *Babylon*, shall bee punished with fire  
and brimstone. And therefore I gra<sup>nt</sup>  
you that hee hath continued a thousa<sup>nd</sup>  
yeare and odde, and shall continue to  
end of the World, according as the m<sup>ore</sup>  
stery of the Reuelations doth playne<sup>ly</sup>  
declare; and I graunt you that hee shall w<sup>ri</sup>

## from Papistry.

at the end of the World haue the vpper  
hand of the witnesses of the truth : and  
that the graunt you that the *Pope* is wounded  
shall (according to the 13. of the Reuelation)  
beast, at this age, and that his wound shall bee  
rather healed agayne, but howe, euen by this  
agaynst loosing of *Sathan*, who shall in the  
end of the World bring forth that two  
spirited horned Beast like a Lambe being that  
and a great false Prophete, that shall doe such  
endles Miracles that if it were possible the elect  
stone should bee deceyued ; but alas to theyr  
great woo. For *S. Paul* sayth, because *Reu. 13.*  
is why they beleued not the truth, but had plea-  
yeth, sure in lyes and vnrighteousnesse, there-  
fore before God hath giuen them ouer that  
whom they might bee dampned, because they  
with were deceyued not the truth. And that sinfull *Thess. 2. 2.*  
I graunt that so exalteth hym self in the Tē-  
tious name of God as God, shall be destroyed euen  
ue to with the very appearaunce of God. Where-  
fore, I am to beseech you, and all of your  
dayly profession, to way deeply this that I do  
shall write in short, which in an other worke

## Adehortation

I haue comprehended at large, for it is  
the very truth of Gods word and his Re-  
uelations. Wherein if occasion serue  
vpon your partes, to haue mee in confe-  
rence, I doubt not but that you will yeld  
to the spirit of God, which will worke in  
you an effectuall worke of grace, touch-  
ing which, I pray God that so it may  
bee.

*Cron. 2.*

And now touching the supremacy  
consider that you deceyue not your sel-  
ues, for her Maiesty, is an Anoynted  
Prince, and hath the Scepter of *Juda* in  
her hand, as well in euery respect as king  
*Dauid, Salomon, Asa, Ezekiah, and Iosiah*:  
For did not *Salomon* a temperol king  
build the Tempell? Did not *Iosiah* and  
the rest of the good Kinges, correct and  
order that in their Realme that was to  
the glory of God, and abolish that which  
was to the contrary? The very like pow-  
er doth her maiesty take vpon her, as her  
maiesty may lawfully and truely. And  
therefore take heede of that coloured v

su

from papistry.

sure of the *Popes* presumptuous author-  
ity, for it is not of God, but of the Dra-  
gon. Thus praying that your heartes  
may bee opened vnto all truth, I com-  
mend you to *Mount Sion*, there to search  
with prayer, that you may make your  
election sure, and become to pro-

fesse a good profession. Fare

you well, and Christ

feede you, leade

you, and speede

you.

I am yours to doe you  
good in the behalfe of  
the *Gospell*, as to my  
selfe.

*Francis Kett.*

D.

A cōpy of a letter sent from  
a gentleman and his brethren  
lately conuerted.



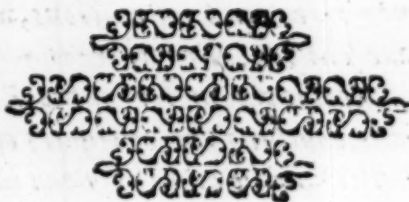
**A**s the light is pleasaunt  
vnto hym that hath  
cleare sight, but offensiu  
to them that are purre  
blinde, so it may be  
thought betweene professors of relig  
on, which haue the cleare sight, o  
which be purre blinde, before the plea  
saunt light of Gods truth. VVherein a  
partly with your writing, so much more  
by your conference, I haue my spirit  
reuined to a greater confidence to  
ward your Religion, then heretofore  
I haue had. And therefore these are  
request you; that you will send mee,  
my brother, a cōpy of your golden cle  
set that unlocketh heauenly misteries  
and that I may haue your company

Trin



Trinity weeke to bee at my house, to  
conferre both in Diuinity, and also in  
causes of sicknes; for I am much trou-  
bled with the Hippochondriacal passion.  
And as you haue done mee good, so I  
will be yours or in no part myne owne,  
euen till death seperate vs from this  
VVorld, and conioyne vs agayne, with  
Christ in glory.

Dij



A coppy of an aunswere to  
the foresaid letter, by  
the Author.



Reioyse in that you haue  
graunted in writing, as  
otherwise by consent in  
conference, to be so care  
full in making your ele-  
ction sure, as not to condemne, nor to  
conferme the spirituall giftes, which  
God hath geuen me, and the writings,  
admonitions, and instructions, which  
I haue sent you. For whereas you did  
not conceiue the mystery of the Reue-  
lations, touching the antiquity of the  
Romish Church and the Beast in the  
13. of the Reuelations, so you did little  
regard the differēce of the priesthod of  
Melchisedech, which is euermore, ac-  
cording to endles life. The want of  
the deepe vnderstanding thereof, did

Heb. 7.

to hold you in error, and doth cause mul-  
titudes to run still after beggerly cere-  
monies and Romish traditions. And  
besides the want of understanding the  
mysteries of the Reuelations, and of  
Daniel, hath with-holden many in bon-  
dage of papisme, whereas the truth  
herof being liuely described (as I trust  
haue performed it, through the grace  
of God) will strengthen you in a grow-  
ed fayth to renounce the Pope and  
his traditions. Thus intending to sa-  
tisfie you with word of mouth, at  
the day of your expectation, I will  
declare to you the deepenes of all the  
Reue-  
lations, in such ample manner  
and with such fortitude of reasons (by  
Gods grace) as that I hope I shall  
be yours, and you shall bee myne, and  
we shall be both one in Christ.

## A dehortation.



And now whereas *Daniel* prophesying of th'extremity of this abomination, saith, that the time shall come that the great Prince, *Michael*, which standeth on the peoples side, shall arise vp: for there shall come a time of trouble, such as neuer was, since there began to be people, vnto the same tyme. Which Christ doth also affirme in *Matthew* 24. saying, that then there shall be great tribulation, such as was not from the beginning of the World to this time, that except those dayes should be shortened, there should no fleshe be saved, but for the chosen sake those dayes shall be shortened. Touching the which Christ declareth the occasion and reason of such tempestuous dayes of daunger, that there shall be such false Christes, false prophets, that shall doe such miracles and wonders, that if it were possible, the very elect should be deceiued. Some

from papistry.

it appeareth plainly, that before the end  
of the world, shall great stormes of trou-  
bles vniuersally happen, answering right  
extrely to the 6. of the Revelation, that when  
ith, the two Prophets or witnesses of God  
ome haue ended their testimony, which is the  
Mich preaching of his glad tidings of his testa-  
ide, shalmentes throughout all the world (accor-  
a timing to the 24. of Mathew, that then the  
there time is come, that the Beast in the 13. of  
ne ty the Revelations, shall arise to heale his  
ne in wound by making warre against the gos-  
then the bellers: for by that great meanes of tri-  
as was bulation spoken by *Daniel* and by our  
ld to Saviour Christ, shall his wound which he  
ould hath receiued by the preachers of the  
he bee Gospel) be healed vp agayne, and that  
ose da through the meanes of that two horned  
he wh Beast like a lambe, whom *Sathan* will and  
nd rethall raise vp at this his last too ling before  
aunge the end of the World, to doe such magi-  
ristes all miracles, that if it were possible the  
uch mlect should be deceiued. For then com-  
e possmeth it, that *Daniel* sayth, hee shall  
ed. So

## A dehortation

be grimmer then all his fellowes &c. For  
then is the time come, that he shall mo  
highly exalt hym selfe in the Temple  
God as God, according to the Thess  
and 2. whom the Lord shall destroy with  
his owne apperaunce, when he commeth  
in the Cloudes, and this aunswere to the  
13. of the Revelations, that there shall be  
an Image made vnto the Beast, by the  
meanes of that two horned Beast like  
lambe, that is the great false Prophet  
that shall make fire come downe from  
Heauen, in the sight of the Beast and of  
people, and then shall the dayes bee  
dangerous and cruell, that who soeuer  
riche or poore, high or low, that doe  
take the marke of the Beast, can not bee  
suffred to liue. By which meanes it is  
euident, that if the Lord should not shew  
ten such dayes of tyranny and darknes  
it would goe hard with all flesh, in  
they shal be inforced either to hold waite  
the Beast, or else to die for the Gospell  
So that then is that performed of Dauid  
daye

from papistry.

&c. For all men that many shall bee purified, cleansed, and  
tempted; but the wicked shall not regard it. *Daniel. 12.*  
And then happy are they that shall fight  
by the good fight, and so put on the shield  
of fayth, as to waite vntill a thousand *300.*  
three hundred and thirtie and fife dayes, for the Lord will  
shall geue them Eagles winges to flie into the  
by the wildeernes, there to be fed with his holy  
word, as *Elias* was. And now when this  
tribulation shall begin, shall three foule  
spirittes like frogges, come out of the  
mouth of the Beast, the Dragon and false  
Prophet, being error, enuy, and hipocre-  
sie. Whereby that flowing *Euphrates* of  
the preaching of Christes Gospell shall  
not be dried vp, by the cruell hurlyburly of  
it is *Gog* and *Magog*, being the two last heads  
not that of *Esdra*s Eagle receiued to the end, who  
shall raise vp to compassse the holy  
city, in the times of the Saints, and then is that  
old wast abomination of desolation come to  
Gospell, spoken of by *Daniel* the Prophet:  
and this is it, that *Paul* sayth; in the last  
dayes shall bee perillous times, men that

E.

shall

## A dehortation

*Math. 10.* shall resist the truth (as *Iannes* and *Iames*) withstoode *Moses*, and therefore shall preuaile no longer: whereby it is euident that *Iacob* shalbee turned into *Esau*, in that the fathers shall then deliuer their sonnes to death; the brother, the brother; and the children arise against fathers and mothers, and put them to death. For then is it that the truth shall be laid in pryson, equity growne aside, righteousness stand farre off, conscience fallen downe in the myre, pittie shutte out, and loue frozen to dead. Whereupon it standeth euery man in hand to watch and pray, that hee may hold out to the end when hee shall bee crowned with the crowne of life; for the Angell sayth, that who so euer take the marke of the Beast and commit spirittuall fornication with that Whore of *Babylon*, being *Rome* the succession of the fourth *Monarchi*, shall be punished with fire and brimston. And therefore seing it is told vs before, in the 17. of the Reuelations, that the Beast



from papistry.

gainst the end of the world, shall haue  
his wound healed, and that his seate being  
darkened, shall be established againe, by  
the two horned Beast and false prophet,  
as in the 13. of the Reuelations, and that  
hee shall ouercome the true professors of  
Gods word, and reioyse ouer them, as in  
the 16. of the Reuelations, and that the in  
the great security after this reioysing of  
the victory got ouer the two witnesses  
of God, the Lord shall come, euen as a  
thiefe in the night; when they shall say  
peace and no daunger, then commeth on  
them sodayne destruction, as traueling  
vpon a woman with childe, and they  
shal not escape: Therefore we ought to be  
carefull to worke out our saluation with  
feare and trembling, considering what  
tepestes doe hang ouer vs. And now con-  
sider what alamentable expectation this  
is, to looke for change of Religion, and  
what a woeful wretchednes it is to beleue  
in the Popes traditions, who is that Beast,  
that ere the end of the World shall worke

*Ren. 13.*

*Antechrist*

E2.

Iuck

## A dehortation

such tyranny and tribulation against the  
 Gospell, as that the people shall bee, by  
 this meanes, in such perplexity, that they  
 can not tell which way to turne them.  
 Wherefore to comprehend in short, that  
 which I minde to discourse vnto you at  
 length by worde of mouth, I exhort you  
 to renounce clearly the *Pope* and all his  
 traditions, and labour to make your ele-  
 ction sure, by holding the fayth of the  
 Gospell euen vnto death that your Soules  
 may goe vnto them that are vnder the  
 golden aulter, who suffred before for the  
 testimony of the truth. Hold fast, for the  
 time is at hand. Yours, in the same pro-  
 fession of the Gospell, euen till Christ  
 come in his glory, to cloth vs with our hea-  
 uenly mansion. F. K.

*Mash. 24.*

*Reu. 6.*

June 3. 1585.

The righteous shall bee had in everlast-  
 ing remembraunce. hee will not bee af-  
 frayd for any euill tidings, for his heart  
 standeth fast and beleueth in the Lord.

Pla. 112.

The cōpy of an Epistle sent  
to English pilgrims and pa-  
pists. 1584. By F.K.

**I** Am moued by the royall  
law of God, which is to loue  
our neighbour as our selfe,  
and to doe good to our ene-  
mies; to write to intreate  
you, (my desired to the truth  
of the Gospell) to heare and reade the wordes  
of exhortation, vnder your duety in the feare  
of God, and reuerence to his Gospell, hoping  
at the sweete motion, and tenderneſſe of your  
conscience, will moue you hereunto. Wherein,  
I beseech you to measure the breadth,  
length, and deapth of your inward man, and  
the path of your saluation, by the ballaunce of  
the pure Scriptures, and not by traditions  
and decrees, seing that the Scriptures are a-  
ble to make you wise to saluation, through  
faith in Christ Iesus. Therefore seing that  
this is the accepted time, yea now be the dayes  
of health, in which Christ, according to Iohn  
Lord, hath set the doore of his Gospell open, it is high

Tim. 2. 3.

Ren. 3.

## A dehortation

time that you wake out of sleepe, and enter  
with the bridegrome while the doore is open  
lest you fall into strong delusion, and stum  
at noone day, and looke for light when  
darknes. For which cause, say clearly unto  
your selves, Vp let vs go to our deare countrie  
of England, and walke in the light of  
Lord, and become true citizens (with all full  
full alleigance) to her be'oued Maiessty,  
so vndoubtedly and sincerely hath linked  
scepter to the scepter of Iuda. For if thou  
desire Ezechias to raigne ouer Englad,  
diligently walked in the law of the Lord,  
ged his Realme of Idolatry, set vp againe  
true worship of God, and exhorted all his  
sects to follow the lawe of the Lord God.  
behold blessed ELIZABETH, the  
noynted of the Lord, abounding in all  
giftes of vertue, governing her Realme  
according to the purity of Gods word and true  
And if thou desirest Iosias that most  
King, which walked so purely in the waye  
the Lord, that he declined neither on the  
hand, nor on the right, who when the booke

2.Cron.29.

2.Cron.34.

## from papistry.

the lawe was deliuered vnto hym, did not on-  
ly cause the booke to bee red before hym, but  
the hym selfe red it, and all Idolatyr destroy-  
ed, and restored the true religion to his Kingdome.  
Or if thou wouldest haue Iosophat that wal-  
ked in the commaundements of the Lord, and 2. Cron. 27.  
loued Gods word so intirely, that he sent his  
Princes, Leuites, and Priestes, to teach in all  
partes of Iuda, which had the bookes of Gods  
lawe with them, and went about in all the Ci-  
ties of Iuda, and taught the people: then  
consider in the dextery of consciēce, our wor-  
thy gouernesse Queene ELIZABETH,  
how that her Maiesty is not inferior to any  
of them, in amplifying the glory of God, and  
spreading abroad of his word. For whereas  
Eldras, red the Lawe of the Lord, plainly,  
and distinctly, to the people, and they gaue ve-  
ry earnest and diligent attendance to the hea-  
ring of it, so our imperiall Princeesse, and ver- 1. Esd. 8.  
uous Queene, hath caused the word of God  
to bee plainly red, and preached through all  
her Realme, by many a faithfull Eldras, that  
every man may plainly heare it, and reade it  
E4. them

## A dehortation.

them selves, to their soules consolation. *What*  
*is it then that you seeke for beyond the Sea?*  
*Hath not God promised that his Gospell should*  
*be preached to all nations, and to euery people*  
*in their proper Landes? What then hast thou*

*Math. 24.* *to doe, being an Israelite, to walke againe*  
*the streates of Egypt, or to wander in the*  
*way to Assiria? Behould sayth the Lord, who*

*Jeremy. 2.* *hast thou now to doe in the streate of Egypt*  
*to drinke foule water? or what makest thou*  
*the way to Assiria, to drinke water of the*  
*flood? Thy owne wickednes shall reprove thee,*  
*and thy turning away, condemne thee. And*  
*so ye English pilgrims, what make yee in the*  
*streates of Rome, or in the way to Italy?*  
*fear that your owne thoughts condemne you,*  
*and your turning away, will bring you to he*  
*avy destruction, unlesse yee repent. O then*  
*fore come away, and turne to the treuth, and*  
*be not thereof ashamed, for the Lord knoweth*  
*your secret thoughts, with whom you may*  
*not dissemble and halt betweene two opin*  
*ions, but bee faithfull vnto your Soueraigne*  
*Queene, and let King David be your exa*

## from papistry.

Whom would by no meanes lay bloudy handes  
upon King Saule his enemy, being the Lords  
anoynted. Wherefore yee English Romaines,  
examine your selues, try out the deapth of  
your conscience, remember the dreadfull day  
of Iudgement, and be no longer deceyued, for  
see how wretched your state is, to flie the light  
of the Gospell, to seperate your selues from your  
allegiance, to hope for a day by mischiefe. Know  
yee not, that it is a woe, to forsake the counsell  
of God, to seeke and sticke to the counsell of  
men? and knowe yee not that the (Lord sayth)  
woe bee those shrunken children, which take  
a web in hand, but not after my will.  
Then see what web is this of yourres, to trust  
in pardons & indulgences, to commit suppli-  
cations to Saintes, to hope to be reskewed out  
of the paynes of sayned purgatory, by a masse,  
to buylde true godlines upon outward cere-  
monyes and solemnities, and to hold the word  
of God in an unknowne language; knowe yee  
not that Paule sayth, that, whatsoeuer is ma-  
nifest, is light? how can yon then hold in true  
conscience that such kinds of religion is the  
light

Esa. 30.

Ephes. 5.

F.

## A dehortation

Ephes. 4

Rom. 3.

light, when as they are not manifest by the scriptures. Wherefore Paule exhorteth you not to walke in the vanities of minde, blinded in understanding: and Christ counsellē thee to buy of him pure gold, and to anoint thine eyes with eye salve that thou mayst see. How then can the Latyne Service be to thee an eye-salve to see the truth of Goddes worde, when as thou canst neyther reade it nor understand it? Is it not an vncertaine sounde to an ignorant eare which can cary no truth of edifying, when it is propounded vnto vs, that all thinges should be done to edifye? Then no doubt but that it is Gods holy will that the scriptures should be in our mother language, as a pretious eye-salve in our house, that we may be established in Gods holy truth, and not be deceaued. Harken therefore deare Countrymen, and be carefuly aduised, and learne to be wise to that which is good, and innocent to that is euill, and followe not the preceptes & ordinaunces of men more then the institutions of God; For sayeth Paule, he that studieth to please men, is no



## from papistry.

the seruauit of God: and the Gospel (sayth Galath. 1.  
be) which I preach, I receaued it not of men.  
Therefore take heede how yee looke after the  
traditions of men and follow superstitions, se-  
ing the word of your saluation commeth not  
from men, but from God. And now ye semi-  
naries & Iesuites, you enter into mens hou-  
ses like smokie fire-brands, you take in hand  
to enforce the people after your wayes, that  
were escaped bondage Doe ye not resbel the  
daunger which is toward them that seeke to  
denour soules, & put stumbling blockes, like  
Balam, before the people? It standeth you up-  
on to examine the scripturs what foundation  
you doe lay, lest if you recant not, you prooue  
your selues the Locustes which come out of  
the bottomles pitte. Doe ye still ioyne the or-  
der of Aron & the order of Melchisedec  
ioyntly as in one religion, when Christ hath  
translated away the priesthoode of Aron with  
all his ceremonies? then it can not bee that  
your doctrine & religion can be good, seeing  
ye mayntayne that which Christ hath aboli-  
shed. For which cause I beseech you all to  
search

## A dehortation

- search the difference of these two Priesthoods, and sepeare them as they ought to be, and saye I am assured, that Gods grace will enter into you, to see presently how far you decline from the purity of Christ his Gospell, that you may be reformed to your soules consolation. Wherefore (deare Countrey-men) dearely bought with the blond of Iesus Christ, I pray to God that such may be the fruites of this our age, that the eyes of the blinde may be lightened, and the eares of the deafe opened, that in the wilderness Wells may spring, and dry ground: turne to riuers: for a woe is prescribed to them, that call darkenes light, and light darkenes: and to them that are wise in their owne sight, and thinke themselves to haue understanding. For which cause it behoueth vs, to try out the truth by the fire of Gods holy word, lest that we facion our selues to be seruantes of a bond woman, and not children of the free man. Wherefore I refer your secret thoughts to the goodnes of God, hoping that you will consider deeply of your religion, and take example of the children of Israel returned by the
- Esay. 35.
- Esay. 5.
- Gal. 4.

## from papistry.

isthodorus the destruction of Ierusalem into Egypt,  
, and saying thereby what a dangerous thing it is  
to renounce the truth and cleave to customs,  
one from antiquities, and the ailes of the forefathers,  
you making not grounded upon the pure word of  
. When God: For they answered Ieremie, saying, as  
bought thy words which thou hast spoken unto us Iere. 44  
to God the name of the Lord, we wil not heare  
our agehem; but whatsoever goeth out of our owne  
hearten mouth, that wil we doe: we wil offer sacrifice  
at in the the Queene of heauen, as our forefathers  
grounded: for then we had plenteousnes of victu-  
to theles, then were we in prosperity, and no harme  
ykenes happened unto us: but since we left to offer,  
we sight many stormes of troubles and euills haue gre-  
tadmitted us: The answered Ieremie, saying, foras-  
much as your sinnes were so greate in such so-  
est sacrifices, the Lord could no longer suffer you,  
es of id and so this is the cause of your misery, because  
free you forsake the truth. The like wounde hath  
brought the Lord given to you and your whole king-  
dom of Papistry, because of your superstitious  
take offerings to Saints, and pilgrimages, when you  
ned say that you had all plenteousnes. But now the

## A dehortation

daies are not so agreeable in cheapenes. therefore beware that you being forewarned of the truth of the Gospell, by many a true remie, do not harden your selues, and say wil doe as our fathers did, we wil pray to Santes, and goe on pilgrimage to such a Saint, goe offer at such a masse. for then we haue things cheap; lest that you so cutting off truth from you, doe perish with them of gipt. And furthermore, whereas you haue sent among vs many of your smal writing gloses, like sugred pills, which hauing an outward feeling of sweetnes, are notwithstanding in the full taste thereof as bitter wormwood, in that you turne the word of the Gospell lawe to wormwood, by inducing reasons of the ceremonial lawe of Aron. to prooue superstition which is abolished by Christ. therefore search the scriptures more thoroughly, that you may gyrd your selues with verity, and not hurt by your writings and amplex the tender sheepe of Christ. But cut deeply into the bottom of your heart, and consider that you ought not to bring strange

from papistry.

from the altar, as Abihu & Nadab did: no  
more ought ye to make other worship then the  
Gospell doth commaund you, contrary to the  
which, your traditions and superstitions bee  
any; from which wash you and make you  
cleane, and then your sinnes though they were  
red as skarlet, shall be made whiter then  
snow. Wherefore measure not the pure reli-  
gion and truth of the Gospell, by looking to the  
life and sin of the people: but try the truth by  
the very Word it selfe: For wickednes will  
growe up among the true professors, in that  
which they beare greatest spight, to  
drawe the into sinne. Therefore thou people of  
England, make thee ready to mete thy God,  
and let not thy houses be ful of voluptuousnes,  
and thy Cities full of wickednes: For Eze-  
chiel sayeth that God wil powre out his indig-  
nation upon sinne. Therefore, O England,  
offer not wilfulnes to wax greene, malitious-  
nes to growe up, vngodlines to take deepe  
root, vnmmercifulnes to increase: For sayeth  
God by the Prophet Amos, For three or foure  
wickedneses I will not spare Iuda, and Israel,

Esay. 1.

Ezech. 30.

Amos. 1.

## A dehortation.

Damascus and Tyre, Moab and Amm  
For which cause, hate the euill, and love  
good: and then shall we still inioy the ble  
sayes of king Ala, who sayde; Because  
haue followed the lawes and truth of God  
hash geuen vs peace round about: Am

God preserue our blessed Queene  
long to raigne ouer vs, and  
send vs peace in  
Christ. Amen.

God saue the Queene

